Pacific School of Religion
Berkeley, California

The AMERICAN FRIEND

DECEMBER 11, 1958

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"Why lies He in such mean estate, where ox and ass are feeding?
Good Christian, fear; for sinners here the silent Word is pleading;
Nails, spear, shall pierce Him through, the Cross be borne, for me, for you:
Hail, hail the Word made flesh, The Babe, the Son of Mary!"

QUAKER COMMENTS

By Merritt Murphy

Traditionally, Friends have been interested in education. Even back in the pioneer days of America when Friends migrated from the eastern seaboard into the Northwest Territory and then on to the Great Plains and finally to the west coast, they first erected a meetinghouse as they carved new homes and livelihood out of the wilderness, and it usually was followed shortly by a school.

In many communities in midwestern states the first schools were sponsored and operated by Friends. Some of these later developed into historic Quaker academies which served so efficiently in providing inspiration and developing spiritual and educational leaders for Friends for many generations.

Evidence that Friends still are interested in education is seen in the tremendous response to the special Education Issue of The American Friend published recently. In the first place, all eighteen schools contacted about this special issue responded with articles, pictures and advertisements—cooperation which the staff of The American Friend greatly appreciated. And since the Education Issue was mailed, we have received letters and comments from widespread areas expressing interest and appreciation.

With the passing of most of the old Quaker academies, it is the responsibility of the Friends schools we now have to provide the inspiration and training necessary to develop Friends leaders for future years. But they can not do it without the united support and interest of Friends.

Because of the growing interest in our schools that is evident in the Society of Friends, The American Friend plans to carry a special Education Page once each month during the remainder of the current school year. On this page will be pictures and news of interest to Friends from our Friends schools. The first of these pages appears in this issue.

Bankers know that dollars bring interest. Quakers also are discovering this fact. More and more Friends families are finding that when they invest a regular portion of their income in the cause of Christ, their interest and participation in the local meeting and its Christian outreach program through Friends United Services grows steadily.

Despite economic recession in many areas, Friends' support of our United Services this year has reached an all-time high. From Jan. 10 to Nov. 10 a total of $163,497.13 had been received, compared with $151,631,01 in the same period a year ago. While this is an encouraging increase, it still is far short of the need. Actually, the lack of funds is the greatest handicap faced by our Mission Board and other programs of concern and outreach.

Only through greater dedication and stewardship of our lives and possessions by more Friends families will we be able to take advantage of many of the opportunities for service and the carrying out of the Great Commission that are now open to Friends.

A number of local meetings are following the plan of giving a year's subscription to The American Friend to each new family received into membership. It is an excellent way to acquaint new members with Friends and their activities and concerns. Meetings which have recently sent in gift subscriptions for new members include High Point, North Carolina, and the New York Monthly Meeting in New York City.

The Publication Board of the Five Years Meeting is sending complimentary subscriptions of The American Friend again this year to all active ministers. Many expressions of appreciation have been received. Typical is this one from Billy Lewis of the Fairport Ave. Friends Meeting of Dayton, Ohio:

"At this Thanksgiving Season, I wish to take this opportunity to express my gratitude for the generous and thoughtful action to me as a Friends pastor in sending me The American Friend free of charge."

COMING EVENTS

January 18-24—Peace and Social Concerns Seminar to U.N. and Washington.

January 22-23 — Exec. Committee, Board on Christian Education, Richmond, Indiana.

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Editorials . . .

Christ Touches the Hearts of Men

The birth of Jesus was hailed as the fulfillment of Isaiah's prophecy of the coming Prince of Peace. It is written that on the night in which Jesus was born in Bethlehem of Judea the angels praised God and sang out in glad chorus: "Glory to God in the highest, and on earth peace among men." (Luke 2:14) We, too, hail Jesus as the Prince of Peace. In Him is grounded our hope for peace on earth and good-will among men.

Yet in the hundreds of years since his birth mankind seems to be only a very little nearer to the attainment of that fond hope than they were that night long ago when the star shone over a stable in Bethlehem.

In his own life-time men hoped that Jesus was the one who would establish God's reign of peace over the earth, but they were disappointed and disillusioned when Jesus was offered up on the cross. The glad hopes they had held were dashed to pieces. We catch the flavor of their disappointment in the words of the disciples on the road to Emmaus, "But we had hoped that he was the one to redeem Israel." (Luke 24:21)

Now all their hope was gone. They had left all they had to follow Jesus, but men of violence had taken him from them. Wrong had triumphed, violence had prevailed over goodness—or so it seemed—and the Prince of Peace had lost his life.

In these turbulent times we are apt to feel disappointment and frustration when we reflect upon the dealings of man with man in the light of the Christmas message of peace on earth. For peace does not prevail in the affairs of men on earth. Our dealings with other nations, our enmity for people of other races, even the lack of love for our own brothers negate the age-old promise of peace on earth.

Meditating on these things we may well feel a close bond of kinship with Longfellow as he wrote these lines:

> And in despair I bowed my head:
> "There is no peace on earth," I said:
> "For hate is strong and mocks the song
> Of peace on earth, good-will to men."

Yet through the darkness of his despair the poet was given a clear vision of hope and cheer. He saw the shining ray of God's love for man:

> Then pealed the bells more loud and deep
> "God is not dead, nor doth he sleep;
> The wrong shall fail, the right prevail,
> With peace on earth, good-will to men."

As we behold the despair and frustration, the hatred and fear which abound in our world we need this same vision to see through the darkness to the light. Let our hearts be filled with joy that our God is able to bring "peace on earth, good-will to men" and that He sent His son for that purpose.

So now at Christmas time we celebrate the birth of a Saviour who came that we might know peace and good-will and who still lives and touches the hearts of men with His peace. Let us turn our thoughts to Him this Christmastide and realize that through Him we are strengthened and given the insight which enables us to live in peace and harmony with our brothers.

—Earl W. Redding

Earl Redding, minister of the Piney Woods Friends Meeting, Belvidere, North Carolina, last summer represented the American Friends Board of Missions in visitation among Friends in Cuba. He is a graduate of Guilford College. He and Helen Redding are the parents of three children.

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A Christmas Greeting Old and True

I salute you. I am your friend, my love for you goes deep. There is nothing I can give you which you have not got; but there is much, very much, that while I cannot give it, you can take.

No heaven can come to us unless our hearts find rest in today. Take heaven! No peace lies in the future which is not hidden in this precious little instant. Take peace!

The gloom of the world is but a shadow. Behind it, yet within our reach, is joy. There is radiance and glory in the darkness, could we but see, and to see we have only to look. I beseech you to look.

Life is so generous a giver, but we, judging its gifts by their coverings, cast them away as ugly or heavy or hard. Remove the covering and you will find beneath it a living splendor, woven of love, by wisdom, with power. Welcome it! grasp it! and you touch the angel's hand that brings it to you.

Everything we call a trial, a sorrow, or a duty, believe me, that angel's hand is there; the gift is there, and the wonder of an overshadowing presence. Our joys too: be not content with them as joys. They too conceal diviner gifts. Life is so full of meaning and purpose, so full of beauty beneath its covering that you will find earth but cloaks your heaven. Courage then to claim it: that is all!

But courage you have; and the knowledge that we are pilgrims together, wending through an unknown country our way home.

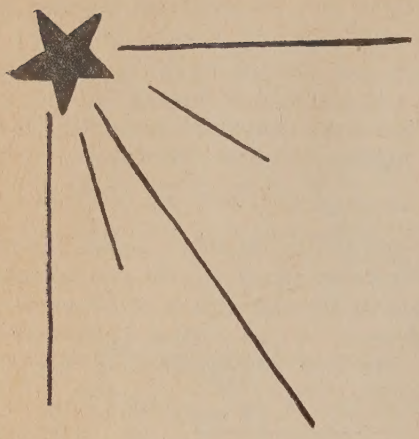
And so at this Christmas time I greet you. Not quite as the world send greetings, but with profound esteem, and with the prayer that for you now and forever the day may break and the shadows flee away.

—Frau Gioyanni

From a letter written in 1513 *A.D.*

Christmas Begins in the Sky

By Harold A. Schulz



In his book, **North With the Spring,** Edwin Way Teale tells of the emotional closeness he and his wife felt in relation to the great world of outer space. Basking amid the comradeship of distant stars he writes, "Here the movements of the stars took on an intense and personal interest. They were important actors in the drama of spring, for seasons begin in the sky."

Christmas comes closer to us than breathing because we experience in a most unique manner the Presence of God, Immanuel (God with us). There is the spiritual dimension of vast heavenly love that draws us outside and lifts our eyes and minds upward where we behold with the Wise Men and the Shepherds as well, the wonders of the Christmas season. The stars are symbols, but who is there, understanding of the spiritual significance and poetic beauty of Christmas, that does not go out and meditate upon the stars in their courses, and with the Christmas story in his heart imagine that he is looking at the same celestial beauty and wonderment the Shepherds and Wise Men beheld centuries ago?

It was the song and the light of angelic beauty from above that aroused the humble and tired shepherds on the starlit Judean hills. It was the song that led them on to Bethlehem to see "this thing which had come to pass." A special star guided the Wise Men across the long desert until they arrived at the side of the King of kings. It is in the highest spiritual consciousness that we receive the Christ into our lives.

Everything of prime importance, all which is of spiritual worth in life, has its beginning in the "sky," the high place in our consciousness. We are like little worlds and our soul in each of us is the chief star in the sky. Christmas — the Christ Spirit, has His only true habitation in our consciousness. All the beauty and loveliness of life are a result of letting this Christmas joy begin from within ourselves. Therefore we must lift up our hearts in praise and adoration in our time of prayer and meditation. High, lofty, mountain-like thoughts of Christ are the spiritual actors in the drama of Christmas. Our thoughts are like stars. Christmas begins, and has its birth with Christ in the sky of our inner beings.

One of the finest of Old Testament stories about the stars is found in Genesis where God said to Abraham, "Look now toward heaven, and tell the stars, if thou be able to number them: . . . so shall thy seed be." (Genesis 15:5) The sky of faith, and hope and love was representative of the high place in Abraham's life as it is in our own lives.

Christmas begins in the sky of our spiritual being or it does not begin at all. The reason many people are glad when Christmas is over is because of the outer color and commercial fanfare that eclipses the True Light in the heavens of the consciousness. The outer color and gift-giving practices are important and are an integral part of the observance of Christmas. But Christmas only takes place and has its beginning in the heart and soul. Then, only, are the outer things appreciated in the proper way.

Peter in his second letter tells us that the stories in the Bible are like "a light that shineth in a dark place" to bring into our lives the glad dawn of day in which, "the day star shall rise in your heart." Jesus said of himself, "I, Jesus, am the bright and morning star."

The great Chicago World's Fair was opened in a most magnificant manner. The organizers trapped the light of a star in a telescope. The rays of the star passed through the telescope into a cell placed at focus and made an electric current to generate the power which consequently turned on all the lights at the fair.

Boys still marvel and gain pleasure at the wonderment of taking a piece of magnifying glass and focusing the sun's rays upon a piece of paper until it begins to burn.

These are all physical and human pictures of the "bright and morning star," as it can shine in our hearts, and cause life to become bright and new. We need to trap the glow of Christ's powerful bright light of Truth and focus it upon our lives and our associates; upon our daily work and in our social activities. We are like the telescopes magnifying the Christ with praise and adoration in heart and soul. Thus we make Christmas shine forth. Our hearts, like magnifying glasses, must be in focus with the Christmas Light of Truth before they can feel the spirit's warmth of Love.

Christmas begins in the sky with the angel's song, "Glory to God in the highest, and on earth peace, good will toward men." This drama continued with the Shepherds going to Bethlehem, and with the three Wise Men from the East. The Christmas season still begins in the "sky" each time we let our consciousness receive and be filled with the powerful, healing, faithful, loving thoughts of God.

Prayer for Meditation:
"My soul doth magnify the Lord."
Father, we thank Thee for creating the eternal Light of Truth-Stars high in the skies of our souls. May our pleasure always be that of lifting up our thoughts unto Thee, praising and magnifying Thy Holy Name. Amen.

The writer is minister of St. Pauls United Church of Christ in Pinckneyville, Illinois, and has contributed previously to The American Friend.

SAW YOU NEVER, IN THE TWILIGHT?

Saw you never, in the twilight,
When the sun had left the skies,
Up in heav'n the clear stars shining
Through the gloom, like silver eyes?
So of old the wise men, watching,
Saw a little stranger star,
And they knew the King was given,
And they followed it from far
Know ye not that lowly baby
Was the bright and morning Star?
He who came to light the Gentiles,
And the darkened isles afar?
And we, too, may seek His cradle;
There our hearts' best treasures bring;
Love and faith, and true devotion
For our Saviour, God, and King.

Cecil Frances Alexander

The Quaker Role in the Middle East

By Elmore Jackson

Elmore Jackson, Director of the Quaker Program at the United Nations, recently was on leave for ten months acting as Near East representative of the American Friends Service Committee. This article, written two months after he and his wife returned to New York in September, has recently appeared in the [London] Friend.

The question most frequently asked Beth Jackson and myself since we returned from the Middle East is: "Are things settling down in the area?" Our short answer has usually been "probably not."

There are, to be sure, some hopeful signs. The formation of a cabinet of "national salvation" in Lebanon has begun to heal that country's estrangement from her neighbors and to bring a measure of internal order. The bitter struggle between President Nasser of the United Arab Republic and Nuri Said of the Arab Union of Iraq and Jordan has now been replaced by a fraternal competition between Cairo and Baghdad—operating within the general context of Arab nationalism. The American troops are now out of Lebanon and the British forces out of Jordan, their exit facilitated by a UN "presence" in Amman with subsidiary offices in Damascus and Beirut. Again the Secretary-General of the United Nations, this time operating under a resolution sponsored by the ten Arab states and passed by the Emergency Special Session of the General Assembly in August, has been able to guide the area out of another crisis. For these things we can be grateful.

Perhaps we should be grateful also for an increased realization on the part of the West that the role of the United Nations in the Middle East must be highlighted and further developed. But there is still sufficient tinder in the Jordan situation to start a major conflagration in the area and a small UN "presence" in Amman provides scant assurance that the tinder will not be fired.

How Big Is Arab Unity?

Britain and the United States are clearly in retreat throughout the area. It is hard to believe that the oil sheikdoms of the Persian Gulf can long survive the impact of Arab nationalism. The fundamental question is already not so much what the West, or even the United Nations, is going to do, as what the Arabs (and Israel) are going to make of their newly-found power. Will Arab unity be big enough to take in King Hussein of Jordan? Can the Arab states put aside enough of their traditional rivalries to bring into being the goal which they have now set for themselves —that of an Arab regional development institution? Can we as Friends hope to have any influence on the course of events, the dynamics of which are now so largely in the hands of the Arab and Israeli people?

Our first weeks in the Middle East were spent in Lebanon, Jordan, the Syrian and Egyptian sectors of the United Arab Republic and the Gaza strip. We visited the well-established Brummana High School in the hills east of Beirut, maintained by the Friends Service Council, and the two Quaker schools in Ramallah, Jordan, maintained by the American Friends Board of Missions. We came to know and to appreciate the live and growing group of Friends in Lebanon and the somewhat smaller group in Jordan.

We visited the Arab refugee camps, studied the possibilities of further community development work for the A.F.S.C. in Jordan, and renewed contact with friends in Amman, Cairo and in the various Middle Eastern U. N. agencies, whom we had come to know through their previous work at United Nations headquarters in New York. During the month of May we had expected to explore project possibilities in Lebanon. Little did we realize that the rest of our period in the Middle East would be under crisis conditions and that the tension between Christians and Moslems in Lebanon would approach so closely the brink of communal disaster.

Lebanese Friends Commended

The larger Society of Friends has reason to be proud of the way the Quaker group in Lebanon maintained the Society's testimonies during the four months of civil conflict. The members of Brummana Monthly Meeting both retained and exercized their ability to speak frankly but in a friendly spirit to the contending political groups. The unique position that the Lebanese Quaker group occupies was recognized in the delicate relief tasks, which were entrusted to them in the Chouf area (held during the civil conflict by Jumblatt's forces) and in one of the opposition-held sectors of Tripoli.

Perhaps it is not surprising that against a background of steady growth in the life of the Quaker group in Lebanon and a period of testing over this past summer, the proposal for an International Quaker Center in Beirut should again be put forward. With Lebanon returning to its traditional role as a bridge between the Arab world and the West and with the prospect of opportunities for a reconciling service in Lebanon growing out of the relief activities of the past few months, the proposal is one which we felt clearly to be in right ordering.

The Brummana High School and the two Quaker schools at Ramallah have won for themselves a respect which clearly suggests that they have an important role to play even in the context of an accentuated Arab nationalism. The schools are not looked upon as a foothold for the West but rather as institutions sympathetic with Middle Eastern problems and centers in the search for truth.

Arabs to Lead

After considerable exploration the conclusion seemed inevitable that this was not the time for the American Friends Service Committee to initiate a new community development project, staffed and operated by western personnel. There is a great need for the development projects undertaken in the Middle East to be more intimately related to the problems of the local community. But there is also a fundamental urge on the part of the Arab peoples to put their own house in order. It is important that they have western capital, and they both need and want western technical assistance. But they believe they are capable of directing their own programs. I have a clear feeling that if Quakers should at some point in the near future again turn to community de-

velopment work in the Arab Middle East, it should be on projects largely conceived and certainly directed by Arab personnel.

An international Quaker center in Beirut could, over a period of years, serve as a base for several important phases of Quaker concern as they relate to the Arab Middle East.

1. It could serve as the center from which the relief work in Lebanon is continued and any opportunities for internal reconciliation in Lebanon are pursued.

2. The staff of such a center could assist in the recruiting of students from the Middle East for the Quaker camps and international seminars in Europe and in other areas. Over forty applications were received from Lebanon and Jordan for such projects this past summer. Perhaps the time is not far distant when student work camps and seminars could be held in one of the Middle Eastern countries.

3. The center could serve as the base for recruiting for the A.F.S.C. Conference for Diplomats held each summer in Clarens, Switzerland, and held occasionally in Ceylon.

4. A Quaker representative based on such a center could continue to keep in touch with the small self-help programs being developed both by indigenous groups and by the Arab refugees, pending the time when it is possible for Quakers to re-enter the community development field in the Middle East as a junior partner in some new and significant enterprise. If, as now seems likely, the next phase of economic and social development in the Middle East is to be in relation to some regional program, one of the functions of such a center would be to keep in touch with these plans.

5. The staff of such a center could keep in touch with general economic and political developments in the Middle East and advise Friends (perhaps especially British and American Friends) as to how they can work for constructive national and United Nations policies.

Political and Economic Development

It proved possible following the coup d'etat in Iraq, to spend the last month in the Middle East between Cairo, Amman, Beirut and Baghdad. As a result of the general political climate the discussions during this period centered on the possibilities of Arab political unity and on the establishment of some kind of regional economic development. Out of these conversations, certain quite clear general impressions emerged:

1. A greater degree of Arab political unity will not necessarily bring a more unstable situation in the Middle East. The Arabs consider that many of their national boundaries were drawn by the West. As inter-Arab tensions decrease, as economic, social and cultural achievements multiply, and as a larger measure of political unity is achieved, the frustration which is now so often felt can give way to the inner poise and dignity of which the Arab people are capable.

2. The road to genuine political stability in Jordan probably lies in her eventual membership in an Arab political confederation. Such a confederation of Middle Eastern Arab States could be initiated by Iraq and the United Arab Republic. At the present time Jordan is faced with three difficult, if not impossible, choices: (a) to remain independent and continue to be subsidized by western funds; (b) to join the United Arab Republic and risk the intervention of Israel and (c) to forget the blood which flowed in the July 14th coup d'etat in Baghdad and reunite with Iraq. A stable political future for Jordan would be very much more assured if she could take her place in a Confederation of Arab States.

3. The next phase in an economic and social development program for the Middle East should be the establishment of an Arab development institution which would draw upon both internal and external financial resources. While in the beginning such an institution should provide a supplement to the present bilateral aid program financed by the West, it should become, progressively, the focus of all international assistance for the Arab Middle East.

4. A solution to the Arab refugee problem can only be approached within the context of (a) a political settlement and (b) a greatly expanded regional program of social and economic development. Most of the group settlement projects attempted by U.N.R.W.A. in Jordan and in the Syrian region of the United Arab Republic have failed. They have incurred political attack both from a local population jealous of the economic opportunity being provided the refugees and from thove who believed these group projects compromised the refugees' right to repatriation. UNRWA, on the other hand, has had some success with a program of grants which have helped refugees get started individually in self-supporting enterprises. Under this latter program, it has been easier to make clear that the refugees retained their rights, pending a general political settlement. This suggests the need for the creation of greatly expanded employment opportunities, equally available to local citizens and Arab refugees.

New East-West Fellowship

Through the three Quaker schools in the Middle East, as a result of the Quaker work for Palestine refugees in the Gaza Strip, and as a result of some understanding of our religious beliefs, Friends have a series of special opportunities in the Middle East. While we should not overstress the openings, I believe they are such that we should now extend the base from which our general concerns can develop. Through an international center in Beirut and through the work being carried out by the three Quaker schools, continuing opportunities can be provided for unhurried discussion with political and religious leaders in the area. There is need for the discovery of a new level of fellowship between Middle Eastern peoples and the West. The contribution which is made by the particular projects we undertake among Middle Eastern peoples will be largely determined by our comprehension of their deeper strivings.

Harold Fey has written: "Friends have the unusual knack of taking hold of big problems at the little end." Landrum Bolling, in his inaugural address as President of Earlham College, said that men's concern for men was vague and abstract so far as lunatics, prisoners, orphans and slaves were concerned, until Friends gave it concreteness and began to practice their belief that all such persons, too, were created in God's image.

How often the little end of some big problem is a person: the dispossessed, the under-privileged, the outcaste. We still have plenty of these big problems. Perhaps their little ends are walking around in our neighborhoods waiting for us to take hold of them. No—we can't do much, but what we do may lead to something big.

—Milton Hadley

Tragedy in Oriente

Holguin, Cuba Friends reported that most alarming conditions existed in mid-November in that province, torn by hit-and-run guerrila fighting. About one-third of Cuba was then held by rebel forces. Water and electricity had been cut off. For a period some water was available but it was unsafe for drinking. The danger of sickness and an epidemic was very near . . . In Gibara the food situation had become acute because of the cutting-off of comunications. "Are," a Cuban Friend asked, "American Friends able to do something to help this region of our country and very especially the families of the poor—mothers, children and aged —who are without food and clothing, and the families of our own meetings?"

If additional word is not received by American Friends by another fortnight it will indicate that the situation has become desperate and the tragedy of war with its crudest of consequences has been realized. "It is true that the terrible threat of the worst" was upon them. They ask that Friends will be praying constantly for Cuba and that in some way we will work to alleviate . . . the consequences of violence and war. "Thus may God help us."

The Need for Governments To Act Nobly

Multitudes have looked forward with hope to the cessation of nuclear tests. Hopes centered in Geneva where, late in November, the representatives of the nuclear powers—Great Britain, the Soviet Union and the United States—convened to plan an end of nuclear testing. During the past year the voice of conscience and reason has stirred millions to speak and act against the policies pursued by these great powers.

Last spring the crew of "Golden Rule" tried to sail into the Eniwetok testing area. Stopped by U.S. court injunction and enforcement by the Coast Guard, they served 60 days in the Honolulu jail. Then the Reynolds family sailed the ketch, "Phoenix," into the testing area before being stopped. Recently 22 world leaders appealed to the Geneva delegates—among these leaders were Trygve Lie, Gen. Carlos Romolo, Eleanor Roosevelt, Francois Mauriac, Norman Cousins and Martin Luther King.

Last month Barbara Reynolds and Niichi Mikamo, who were on the "Phoenix," and Albert Bigelow, William Huntington, Jim Peck and George Willoughby journeyed to Geneva to encourage delegates at Geneva. Three of these are Friends. They went to Geneva to encourage men and women everywhere to speak out in hope. The moral pressures which convinced governments six months ago that the Geneva conference must be called, must now make themselves felt again—more strongly—to the end that governments will act promptly, nobly taking risks for peace.

Friends wishing to participate may send contributions to Committee for Non-Violent Action, 2006 Walnut, Philadelphia, Pa.

Correspondence:

To the Editor:

I have read with peculiar interest the Education number of The American Friend, especially because I began teaching in a Friends Day School at Germantown, Philadelphia, and later taught at Oakwood when it was at Union Springs and later still at Westtown for several years. More recently I spent a few weeks at Pendle Hill.

The emphasis on thoroughness, uprightness, personal responsibility and genuine Christianity penetrated nearly every article. The tendency to see "that of God in every man" speaks well for the value of our future leaders.

—Alice Paige White

High Point, N. C.

To the Editor:

Robert Cope's "Friends Views on Baptism" have again come to my attention. I read the whole article in the two issues with deep interest and appreciation — except for the last item, which suggests that when Friends are present at an interdenominational communion service, it is better to partake of the bread and wine as others do.

Through a good many years' experience in interdenominational gatherings, when others partook of the Lord's Supper I have found freedom in prayer and meditation. When the elements are brought, I remain with bowed head and simply lift my hand to show that I am sharing in spirit. I believe that this is more spirtually natural for Friends and in full accord with Robert Cope's well-written article.

—Gilbert Bowles

Honolulu, Hawaii

SURPRISED? . . . It is a question here who is the most surprised, the camel to find the General Secretary of the Five Years Meeting perched on his back, or Glenn A. Reece to find himself in the role of a desert sheik.

On his recent hurried trip visiting Friends and Friends missions in Ireland, England, Europe, Africa and Jordan, Glenn Reece maintained a furious pace keeping up with a packed schedule calling for long hours of meetings, consultations, speaking engagements and traveling day and night. But he did pause in Egypt long enough for this typical "tourist pose."

Christian Responsibility on a Changing Planet

Representatives from thirty denominations, all associated with the National Council of Churches, met in Cleveland, Ohio, in the fifth World Order Study Conference, November 18 to 21. The representation and the earnestness of the discussions were evidence of the urgency of the concern on the part of the churches.

The conference was divided into four work sessions, and each of these four was then divided into two groups for intensive study. The four sections were, (1) The Power Struggle and Security in a Nuclear-Space Age; (2) Overseas Areas of Rapid Social Change; (3) The Changing Dimensions of Human Rights; (4) International Institutions and Peaceful Change.

Statements of concern were produced by each of these sections, and the message of the conference was written to all the churches. If one is familiar with the findings of the four previous study conferences, he is impressed with the progress made toward unity in the peace work of the churches. The clear and unequivocal call for the application of Christian convictions in the area of international relations was an outstanding result of the fifth in this series of conferences. "We have come to Cleveland," they said, "in the conviction that our faith mandates and strengthens us to make hard choices between real alternatives without self-deception and despair."

Friends were represented in all four sections of the conference, and shared leadership in two of them. Clarence Pickett was Chairman of Section IX. Raymond Wilson was reporter for Section I.

The official representatives of the Five Years Meeting were: Glenn A. Reece, Sumner A. Mills, Algie I. Newlin, Milton H. Hadley and Russell E. Rees. Representatives of the General Conference were, in addition to Clarence Pickett and Raymond Wilson, Francis G. Brown, William Hubben, Mrs. Richard H. Rhoades, and Richard R. Wood. Other Friends representing other groups, were Samuel Levering and Stuart Innerst.

The message of the conference will be given wide publicity and it is hoped that Friends will read carefully this message when it appears later.

—Russell E. Rees

A PLEA OF 1795

"Some observations on the State of the Black People, Molattoes, and Indians; it has frequently been a trouble to me to find many of my friends, whom I highly Esteem, let Prejudices prevail with them So far on account of Externals, and outward circumstances as to plead against those People being Admitted into Church fellowship with us, upon any terms whatever in direct opposition to our Fundamental Principles, viz—that God is no respector of Persons, that in every Nation Such as fear him, and work Righteousness are accepted of him, and that what God hath Cleansed no man Should call common or unclean.

"Christ died for all men, and that the free gift of grace is come upon all men, and moreover the Blessed Messiah said, he had other Sheep that were not of this fold, and them he promised he would bring, and there should be one Shepherd and one Sheepfold—he did not say there should be one fold for Black sheep and other fold of white sheep, as some of our friends would have it, who say they would fold by themselves, and have Meetings by themselves. So that if Christ should bring them to the fold, some of our foremost friends would try to keep them out, and thereby deny them the Benefit of the Union and Communion of Saints and yet hold forth to the World that all men are capable of being Baptized by the one Spirit into the one Body of whom Christ is Head.

"Now if we say one thing and practice another, shall we not be charged with Hipocricy, let us not Reson with flesh and blood in this Business and so alarm ourselves with consequencys, but keep a Single Eye to the Principle and our Noble Testimony that we have held forth to the world ever since we have been a People, for if our eye be Single our whole Body will be full of Light. There is no People in the world that I ever heard of, who hold forth such liberal Universal Principles as the People called Quakers, and yet to my astonishment they are the only People I know who make any objections to the Blacks or People of Color joining them in Church Fellowship.

"I don't make these remarks on behalf of any particular Person or Persons of a different color from us, for I know of none that I believe are unfit to contend for the faith once delivered to the Saints, which Faith works by Love to the purifying of the heart, and when this Love is shed abroad in our hearts, All people should come and partake with us, that they might sit in Heavenly Places in Christ-Jesus under their own vines and fig trees, where none can make them afraid, this is the fervent Travel and sincere desire of an obscure brother known by the name of

Joseph Drinker"

Philadelphia
1st Mo. 1795

"The author himself was not a leading figure in Philadelphia Quakerism, like his brother, Henry Drinker, who as a prominent Friend had been exiled to Virginia during the Revolution, nor like John Drinker, who was for some time Clerk of the Meeting of Sufferings. He was just a Friend in good standing, a cooper by trade, who, moved by a sense of inconsistency between the profession and practice of his fellow Quakers, spoke out against the exclusion of colored people from their religious Society as John Woolman and Anthony Benezet before him had condemned slaveholding by Friends as unchristian.

"How or where Joseph Drinker exerted the pressure of his religious insight into this problem, the records do not show. The fact is, however, that when another application of a colored person came before the Yearly Meeting the following year, in 1796, the discussion evidently took the line laid out by Joseph Drinker, for the decision was made and incorporated into the Discipline as a permanent rule. Applications for membership might henceforth be received "without respect of persons or color."

Haverford College
Thomas E. Drake,

Reprinted from
"Journal of Negro History," Jan., 1947

Quaker Campus Life

News from Our Friends Schools and Colleges

George School played host to the 1958 Biennial Conference of Friends School Secretaries on November 12, 1958. Richard H. McFeely, principal of George School, delivered the welcoming address to about 40 delegates representing 17 Friends Schools.

Irvin C. Poley, Director of the Friends Council on Education, gave an interesting talk on the Teacher Training Program. He was introduced by Harriet L. Hoyle who also works with the Friends Council. The conference ended with a tour of George School and Newtown Friends School—the elementary school adjoining George School campus.

* * *

Mildred P. Gavitt and Janet A. Turner of Lincoln School, Providence, R. I. attended the conference for secretaries of Friends' schools held at George School, Pa., on November 12th.

Lincoln School has been represented at two recent Student Government conferences: Miss Stanhope, Martha Curit and Ruth Kiven attended the Quaker Student Government Conference at Woolman Hill on November 21; and Miss Gavitt, Ellen Behrendt, and Anne Cutter attended the New England Assn. conference at Northfield on December 6 and 7.

* * *

While T. Canby Jones, Professor of Religion at Wilmington College, is undergoing surgery and recuperating for several months, Gilbert Kilpack, formerly Director of Studies at Pendle Hill, will assume the full load of Canby Jones' teaching for the remainder of the semester. James Scherer, minister of the Fairview, Ohio, Meeting has for some weeks been teaching the course on "History of Christianity" at Wilmington.

* * *

William Penn College is the recipient of a scholarship trust fund, known as the Howard and Minnie Sheriff Scholarship Foundation. a memorial to her parents given by Miss Clara Sheriff, of Oskaloosa, Iowa, who is a Penn College graduate. Having assets estimated to be worth $100,000, the trust specifies giving annual scholarships sufficient to cover the yearly tuition of a full-time student, the number of scholarships to be determined by the extent of the net income.

* * *

Honoring an outstanding alumnus and public school teacher, Wilmington College is the recipient of funds with which 2500 new volumes may be purchased and placed in the college book collection. This memorial to the late Thomas K. F. Burns, a 1930 graduate of Wilmington College, contains books in the field of literature, language and the theatre, and represents the largest single contribution the college library has ever received.

* * *

Included in the total enrollment of 451 students, at George School, Bucks County, Pa. is Edouard Rouby who comes from the College Mixte de Guebwiller, an Alsatian coeducational secondary school. He is living with Kate and Arthur Brinton, English teacher at George School since 1931, whose son Keith, spends this year at Guebwiller.

Claus Blome from Dusseldorf continues George School's exchange program with Jacobi Gymnasium. Reuel Sides represents George School at Jacobi.

* * *

Two Earlham professors, Warren Staebler and Laurence Strong, have been asked to help evaluate the 12-year curriculum of the Indianapolis, Indiana school system. Along with six other professors from Indiana colleges and universities, they are spending about 15 days in the first semester visiting classrooms — two each making a special study of English, science, mathematics and social studies. Each team will work with an Indianapolis teacher in evaluating and reporting.

Warren Staebler, who is studying English-teaching methods, is a graduate of Princeton and the University of Cincinnati, and is professor of English at Earlham. Laurence Strong, who heads Earlham's chemistry department, is a graduate of Kalamazoo College and Brown University, and is a leader in the development of a new chemistry curriculum for secondary schools and new methods of teaching chemistry in colleges.

Shown above are some of the leading participants in the Convocation on Liberal Education held at Guilford College, October 16 and 17, in honor of Clyde A. Milner in his twenty-fifth year as President of that Quaker institution. From Left to Right: Dr. Franklin H. McNutt, Dean Emeritus of the Graduate School of the University of North Carolina at Greensboro; Clyde A. Milner; President A. Hollis Edens of Duke University; Stringfellow Barr, Professor of Humanities of Newark College, Rutgers University; Dr. Gordon W. Blackwell, Chancellor of the Woman's College, University of North Carolina at Greensboro; Ernestine Cookson Milner.

Literature in Review

"Make Free," by William Breyfogle, J. B. Lippincott Co., 1958, $4.50.

This is the story of the underground railroad, which helped slaves escape to freedom. "Make free" was the common word of the Negro slaves for escaping. The underground railroad got its name when an enraged master in search of a runaway slave lost all trace of him in an Ohio village. Baffled, he declared that the man must have "got aboard a railroad that runs underground."

"Make Free" portrays the Negro ing with an authentic, historical background (easy to follow) with fine portraits of tough-minded, hardheaded, practical men of the underground railroad. In relief the underground railroad highlights give color and make the whole picture come alive with sympathetic, informed and imaginative stories.

"Make Free" portrays the negro as contributing a notable chapter to American history and the story of the underground railroad covers a highly important chapter in the shaping of the American mind. This book should be on your reading list.

—Cornelia Bond

"The People of the Dead Sea Scrolls" by John Marco Allegro. Doubleday, $5.00.

The outstanding feature of this book is the 189 excellent photographs, most of them with generous explanatory notes. This is historical material dealing with the people who produced, used, and concealed the scrolls. There are two very useable maps. Pictures and the arrangement make it a very attractive volume.

The center of interest is Qumran, sometimes called the City of Salt, situated on the west shore of the Dead Sea at its northern end.

The chief actors are the Essenes, a religious sect known in early Christian history. The main action takes place late in the Maccabean period of Jewish history when the Essenes fled from the misrule of the authorities in Jerusalem to establish a purified community. When they were driven from this community by the Romans, about 70 A.D., they hurriedly sought out the caves in the near-by cliffs to hide their precious scrolls. Some were carefully wrapped in linen cloths and placed in tall open-necked jars; some were left on the floors of the caves, while some were put in chambers on the plateau.

These scrolls tell of the oppression and wickedness of the rulers in Jerusalem of how a priest, The Teacher, led his people to the new community. They show how this group studied the ancient prophesies and interpreted them with references to current conditions. Called to seek the face of God under severe discipline in the wilderness, they gathered in groups to read and interpret the law in rotating, all-night vigils. These interpretations form the chief interest in the preserved scrolls.

Reference to this Essene community are found in the writings of Philo, Josephus, and Pliny the Elder, which can now be expanded upon. The author feels there is continuity between this community at Qumran and Christianity, and that, with this knowledge, we can better understand the origins of Christianity.

—Homer J. Coppock

"Broken Blossoms, the Story of Our Son, Art," by Avery D. Weage. Philadelphia, Dorrance, 1958.

"Surely the church should cry out in the name of its Master against the appalling waste which we have imposed upon our young people. Christians speak of the cross, and profess to follow in its way. But we have laid the burden of the cross upon the shoulders of our youth and are causing them to bear up new calvaries.

"Why do we thus sacrifice our young people?

"There is only one answer, and that must be given by an awakened humanity, an aroused generation of men, which includes the whole world, crosses every frontier, and penetrates every barrier."

TO DIE

To die is not to die,
But to be left behind
In body, and in soul
To rise away from dreams
Into the dreams themselves,
And there again to crave,
Be proud and beautiful,
To die—but not to die,
To rise away from dreams
Into the dreams themselves.

David Lyttle

CHOICE

No fatalist am I, nor can I be
While I hold fast to this: that each today
Some thought I choose to guide my footsteps may
Change both my life and my eternity.

Mary B. Wall

I SEE BUT I AM BLIND

I see but know that I am blind.
Clearly I see the twinkling sea,
Volcanoes, red and ebony,
Golden fowl of fable-kind,
And the dusk fairies children find.
All merry animals I see
Within this round menagerie.

But I feel near my mind
Great worlds eluding me.
They burn and loom
When I may be kissing
A girl out of some gloom,

Or in a dawn of birds
Singing beyond all words.

David Lyttle

David Lyttle, a graduate of Earlham, is Associate Professor of English in the University of West Virginia. Mary B. Wall is a poet of the South, who lives in Baton Rouge, Louisiana.

Friendly Life — Far and Near

ESTHER STRANAHAN has accepted a call to serve as Director of Christian Education at Friends Memorial Church, Muncie, Ind., starting in February. For some years she has been Director of Christian Education at Mayflower Congregational Church in Minneapolis, Minn. Before this she served as a Y.W.C.A. Secretary in Minneapolis and earlier headed the Religious Education Department at William Penn College. She is a graduate of Penn College and has a master's degree in Christian Education from Boston University.

* * *

JOTHAM AND RHODA STANDA will sail from New York January 3, 1959, on S.S. Queen Mary, Cunard Line, arriving at Southampton, England, January 8th. They will spend January 8-10 in London, their itinerary being arranged by the Friends World Committee for Consultation. From London they will go by train to Birmingham in time for the opening of the spring term at Woodbrooke. Rhoda Standa will return to Africa by air before the end of January, while Jotham Standa will remain at Woodbrooke for the spring term. After the close of the spring term, in April, 1959, Jotham Standa will return to his home in East Africa.

* * *

DON GATRELLE, a Friend of Iowa Yearly Meeting, has worked diligently in publishing a map of Iowa Yearly Meeting of "The Society of Friends, locating all churches individually and grouped by Quarterly Meetings; in the interest of the Yearly Meeting." The result is a small 6-page charting of Iowa's highways and bi-ways, showing exact location of Friends Meetings. The cartographer, concerned with better inter-visitation, warns Friends to remember it's not true to say, "You can't miss it!" and he trusts his map will help in locating all meeting houses.

* * *

ED AND JEAN DUCKLES report two major projects under way at the A.F.S.C. Mexican project, at Ignacio Mariscal, Mexico. A team of five men is drilling water wells for villages. The motor-driven well drilling rig and equipment have been provided by CARE. Because of this project, a number of Mexican villages will have, for the first time, a supply of safe drinking water. Secondly, volunteers, mostly Mexican, are working on a short-term project in the village of Cuautenco in Tlaxcala, where they will enlarge the school and health center of that community. . . . The Friends Service Unit was asked for help in rebuilding some of the 2000 houses destroyed when the most disastrous flood in fifty years left thousands of people homeless in Guanajuato, Michoacan, Zacatecas, and Tamaulipas. An extra $1,000 is needed to help with this project.

* * *

ON ELECTION DAY at least two pacifisits were sent to the U.S. Congress. Byron L. Johnson, a former Denver University professor and a fiscal analyst in the Budget Bureau, is a member of the National Council of the Fellowship of Reconciliation. During the campaign a district judge in Colorado who is a disabled veteran of World War II questioned, "Is it too much to ask of a civilized Christian community . . . that we elect a person dedicated to the simple proposition that he is opposed to war?"

The second congressman-elect is William Henry Meyer, the first Vermont Democrat sent to Congress in more than 100 years. A Quaker, he campaigned for repeal of peacetime conscription and for recognition of Communist China.

* * *

GARNET GUILD of Des Moines, Iowa is beginning service as Exec. Secy. of the regional office of the American Friends Service Committee at Austin, Texas this December. She has been College Secretary for the Des Moines A.F.S.C. for the past ten years. A graduate of Pacific College (now George Fox) she has also studied at Pendle Hill, the University of Washington and Iowa State College. From 1936 to 1944 she taught at the Friends Girls School in Ramallah, Jordan, and spent the two following years teaching at the American Junior College for Women, now the Beirut College for Women in Beirut. Lebanon.

* * *

CHESTER A. GRAHAM, member of the Madison, Wisconsin, Meeting, is the new Secretary of the Illinois-Wisconsin F.C.N.L. which has headquarters in Chicago. He has worked earlier with the FCNL; also with adult education programs, promoting farmers' cooperatives, and most recently has been organizing public affairs and international relations conferences for the American Labor Education Service.

* * *

MABEL HAWTHORNE AND HELEN RIDGWAY, returning home from Friends Africa Mission, Kaimosi, Kenya Colony, East Africa, reached New York December 2, 1958, on S.S. United States. They left Kaimosi October 20, and sailed from Mombasa on S.S. Africa on the Lloyd Triestino Line for Brindisi, Italy, where they disembarked. They crossed Europe, doing some sight-seeing in Italy, Switzerland and France. Crossing the Channel to Folkestone, they went to London and visited Friends there. On their way westward to see relatives in Nebraska and Oklahoma, they stopped at the Friends Central Offices at Richmond, Indiana.

* * *

AT THE INVITATION of three Monthly Meetings in the Michigan area (Green Pastures Quarterly Meeting) three Yearly Meetings of Friends in Ohio and the Lake Erie Association appointed representatives to a "Continuing Committee on Greater Unity" (1958).

The committee's purpose is to "suggest to the parent bodies means by which we can more effectively work toward our common goals." The first meeting of the group was held Nov. 22 at Wilmington College, Wilmington, O. Present were: Louis J. Kirk; Thomas C. Cooper; Burritt M. Hiatt; Wilbur Kamp; Robert Rumsey; Herbert Nichols; James Terrell; Margaret Utterbeck; Esther Palmer; Kenneth Boulding; Rachel K. Livezey; Donald E. Starbuck; Sarah Braddock; Richard Eastman; Barrett Hollister; Rita Rogers; Ruth Dickenson; and Sara Cook.

Following a meeting for worship Friends agreed to issue regularly a calendar of events in each Yearly Meeting; and that this group should meet again in the spring of 1959.

* * *

WASHINGTON NEWSLETTER, published by the Friends Committee on National Legislation, recently entitled its October issue "Crisis in the Far East," and provoked widespread interest. Outlining the development of the current crisis, it considered the question of Taiwan's future, presented a pro-and-con discussion of the U.S. attitude on recognizing communist China and seating that government in the United Nations. An information officer in the State Dep't circulated 25 copies; a Methodist doctor sent 2,000 to editorial writers; and a Catholic congressman requested 50 copies for constituents.

Friendly Fellowship

Valton, Wisconsin—Winneshiek Quarterly Meeting met on Oct. 25-26. Among Friends attending were representatives from Hesper, Iowa and from Sturgeon Bay, Wis., and their ministers. Orval

and Lois Cox attended, Orval Cox and the other ministers bringing good messages. The blessing of the Lord was upon us as we mingled together and worshiped Him in the beauty of holiness. Richard Hartman is now pastor of the Hesper Meeting; Lowell Rasmussen and his wife Ruth are at Sturgeon Bay; and Norma Henderson and Winfred Eastman are pastors at Valton.

—Minnie Bielski

* * *

Ackworth, Iowa—Quarterly Meeting was held Nov. 15, 16 at Motor Church. Paul Hadley and Paul Michener presided as Clerks. In Ministry and Counsel the new pastor at Smyrna, Lois Payne, gave the gospel message, "Mission of the Secret." The Executive Committee made plans for our Quarterly Meeting Religious Education workshop, with Rody Rondleman as chairman. Emphasis at the afternoon business session was on Stewardship, Louisa Patterson being in charge. The Sunday morning service was in the charge of Eva Clausen and Celeste Richardson, evangelists for the Motor Meeting, while in the evening the young people were addressed by Erma Morris, supply pastor for Ackworth. All five meetings in Ackworth Quarter were represented.

—Anna Vore

* * *

Hartford, Conn.—These Friends held a meeting for worship on Thanksgiving Day at 11 a.m., making it a shortened meeting in the manner of Family Sunday, to encourage Friends to come as families.

Paoli, Ind.—All six meetings of Blue River Quarter, made up of Blue River, Paoli and Bloomington Monthly Meetings—as well as one Friend from Evansville, Ind., gathered on October 25, at Beech Grove Meeting. . . . Gerene Pluris spoke at Ministry and Counsel, reading the queries as they were 70 to 90 years ago, and comparing them with our present queries. Alfred Wilson, minister at Paoli, brought the morning message, comparing Christ's feeding of the five thousand with the world's great spiritual and physical hunger today. Following the business, Norris Wentworth of Bloomington spoke on peace, stressing the critical time in which we live, pointing out the individual's responsibility to deal peaceably with others, and to consider all people as brothers in Christ, regardless of color or nationality. Mrs. Alfred Wilson met with the children, having devotions and telling them about Junior Yearly Meeting. They hope to organize a Junior Quarterly Meeting soon. Bloomington Friends reported their membership has doubled since 1950; and they have a sizeable building fund underway, looking forward to a new meetinghouse. They now meet in an Indiana University building. A good Christian fellowship was enjoyed through the meeting.

* * *

Hesper, Iowa—Friends of the Hesper Meeting recently honored their pastor and his wife, the Richard Hartmans, on their 22nd wedding anniversary. A party in the church parlors consisted of a short program of poetry and music following a lunch served by women of the meeting. The Hartmans expressed their gratitude for a gift of money from Friends.

* * *

Marion, Ind.—Friends of South Marion Meeting planned their Missionary Conference for the evening of Dec. 16th, when Jotham and Rhoda Standa, Friends of East Africa, are to be their guests. . . . The Missionary Guild has the names of 25 girls at White's Institute, to whom Christmas gifts are going at the holiday season. These will be the only gifts from outsiders which these girls will receive.

* * *

Indianola, Iowa—This church, as well as other churches in their vicinity, is planning to have a Christmas display on the lawn during the Christmas season. Depicting religious scenes, the churches are making a concerted effort to bring the public away from the gross commercialising and back to the religious significance of this holy day.

* * *

Muncie, Ind.—Friends from all over Indiana Yearly Meeting gathered in Muncie, November 16th, for the Workshop on Peace Education sponsored by the Peace and Service Committee of the Yearly Meeting and the Friends Memorial Committee on Peace and Social Concerns. Matt Thompson, head of the Dayton office of the American Friends Service Committee, spoke on "Our Adult Responsibility for Peace Making." Young Friends discussed their personal roles in working to eliminate war. Milton Hadley, Executive Secretary of the Board on Peace and Social Concerns, spoke at the morning and evening meetings and he, with Matt Thomson and Robert Eddy, the peace education director of the Dayton AFSC. office, led discussions with the young people.

Muncie Friends responsible for the workshop were Ila Jane Williamson, chairman, Thelma Hinshaw, Harold and Ramona Johnsonbaugh, Wesley and Alice Wray, Dale and Geraldine McFarland, Martha Miller, Richard and Dorothea Bump. Richard Newby is minister of the Muncie Meeting as well as chairman of Indiana Yearly Meeting's Peace and Service Committee.

* * *

Plainfield, Ind.—On Oct. 9th the Monthly Meeting purchased a new parsonage at 533 S. Carr Road in Plainfield. This lovely home, built in 1956, contains 1764 square feet of floor area, has seven rooms plus a utility room, and is a one-story brick veneer. The old parsonage was taken in trade, thus eliminating the necessity of selling it. Aldean Pitts, the minister, and his family have moved into the new dwelling.

* * *

Janet Standa, 7th child of Jotham and Rhoda Standa, is shown here with her adopted-mother, Ruth Alber, who is caring for her while her parents took part in the United Nations Quaker team and are visiting midwest and eastern Friends in the United States. Another Standa baby is pictured in the December QUAKER ACTION. Little Janet fits well into the activities of the Charles Alber Family while her father, Clerk of East Africa Yearly Meeting, and mother, journey far to see western Quakerism and share the problems and concerns of East African Friends.

Palmer Lake, Colorado—Penn Quarterly Meeting of Nebraska Yearly Mtg. met eleventh month, eighth, at the Little Log Church, Palmer Lake, Colo. Representatives from Denver, Deer Trail and Ordway meetings were present. Lindley Cook of Central City, Nebraska, continues to be helpful in service to all our meetings. The divine presence was manifest in our worship and business. The several meetings are encouraged.

—Evalena Macy

* * *

Jonesboro, Ind.—Dedication for the new electric organ was well attended. Robert Cox, organist, was assisted by the choir, and at the close of the service several babies were dedicated and new members welcomed. . . . Accommodations for the Primary Department are most inadequate. The entire Sunday School is showing a marked growth. . . . Committee chairmen and officers recently met with the pastor, Delmer Mock, to consider the needs and potentials of the meeting. Suggestions contained in "Our Meeting Can Do This Through Its Committees," issued by the Five Years Meeting, proved very helpful. Friends decided to continue these discussion groups once a month.

* * *

Toronto, Canada — With leadership shared between a number of members, a Sunday evening group meets for two hours weekly to study Howard Brinton's book "Friends for 300 Years."

* * *

Winston-Salem, N. C.—The Youth Fellowship made $107 from the Halloween Festival. Of this they are donating $100 to their Building Fund for Winston-Salem's new educational building, and keeping the remainder to furnish their S. S. room. . . . The Building Fund has reached nearly $40,000.

* * *

High Point, N. C.—Deep River Monthly Meeting sent three of its young people to the first United Nations seminar sponsored by the Youth Department of the Five Years Meeting late in October. With Gayle Neave, who had attended the seminar last year presiding, these young Friends, Barbara Allen, Lillias Smith and Joanne Workman spoke on Sunday, November 2 of what they had learned about the operation of the United Nations.

* * *

Friendsville, Tenn. — Friendsville Academy Dinners were held on Oct. 31 and Nov. 1 in Carmel and with West Newton Friends Meetings. Several Friendsville students were on hand to tell of their school experiences, and Friends made contributions toward scholarship aid at the academy.

* * *

Carmel, Ind.—Using as their theme "Toward a Better Life," the Peace and Social Concerns Committee of Western Yearly Meeting held its fall conference on Nov. 11, 1958. Leaders included Landrum Bolling, president of Earlham College, speaking on disarmament and nuclear weapons, Milton Hadley, secretary of the Board on Peace and Social Concerns, Harry Anderson, a Lutheran pastor at Marlette, Mich., and Rosa Page Welch, outstanding Negro singer and speaker.

* * *

Wellesley, Mass.—At Salem Quarterly Meeting held in Lawrence, Mass. on Oct. 18, final approval was given to setting apart the Wellesley group of Friends as a separate Monthly Meeting. Wellesley Meeting first met on Oct. 23, and appointed Finley H. Perry as Clerk, Rebecca B. Monago, Ass't. Clerk, Charles Wood, treasurer; and Ruth Satterthwaite, Recording Clerk.

* * *

Vassalboro, Maine—Quarterly Meeting for October was held at Fairfield, Maine. Morning messages for worship were brought by Albert Smith and Arthur Jones, ministers of North Fairfield and Winthrop Meetings respectively In the afternoon a girls' choral group from Oak Grove School sang.

During the business session for which George Cates was clerk, all five meetings in the quarter were represented: South China, Vassalboro, Oak Grove, Winthrop and North Fairfield Among visitors welcomed was an exchange teacher from S. India, who is now teaching English at Oak Grove. Robert. Reuman, assistant professor of Philosophy at Colby College, told, with illustrated slides, of his experiences with the Friends Ambulance Unit in China in 1949-51, in Germany with Youth hostel work, and of India.

* * *

Wichita, Kansas—The Representative Council fall retreat, held at the home of Paul and Annabeth Brown, planned the year's work for all departments. . . . The Men's Brotherhood has been active, serving a pancake and sausage dinner to Friends University foot-ball team and coaches and being in charge of the Fathers' and Daughters' banquet. . . . New college students and faculty members were greeted at a Coffee Hour held at the close of morning worship early in the school year. . . . During the meeting's Loyalty Campaign, 90% of the budget was pledged. . . . The young people have had a work camp at Meadowlark Homestead, Newton, Kansas; a car wash, ice-cream social, and a retreat at Quaker Acres. . . The American Friends Service Committee held its regional conference at University Friends Oct. 31-Nov. 1. The film on India, "Barpali," was shown. Speakers were Lewis Hoskins and Mike Yarrow; and panel discussions and workshops on racial integrations peace education, and individual responsibilities were held. Other leaders were Robert Cope, H. W. Brookins, Homer Shaffer, Edra Weathers, Warren Riner and Cecil Hinshaw.

BIRTHS

Fry—To Wayne and Diann Lloyd Fry of Gas City, Indiana, a daughter, Susan Lee, September 2, 1958.

McDaniel—To William Dee and Deloris Louise McDaniel of Plainfield, Ind., on Oct. 8, a son, Lawrence Howard.

Miller—To John C. and Ida Mae Miller of Plainfield, Ind., on Oct. 27, a son, Carl Edward.

Zavitz—To Paul Louis and Mary Jane Vandervort Zavitz on Eleventh Month, fifth, 1958, at Barnesville, Ohio, a daughter, Louisa Jane.

MARRIAGES

Mortimore-Fowell—Elaine Fowell, to Harvey Mortimore in Richland Center, Iowa, at the Free Methodist church, June 18, 1958, Kenneth Leatherman officiating.

DEATHS

Carpenter—Leota Carpenter, daughter of Leroy and Ella Carpenter, at the Hillsboro Hospital in Hesper, Iowa, on Sept. 14, 1958, aged 66. Born in Valton, Wis., on August 5, 1892, she became a member of the Friends church fifty-one years ago, and was a dedicated Christian. Greatly beloved by friends of the church and community, she was faithful to the mission work of the meeting and was also a member of the W.C.T.U.

Hawkins—Fred P. Hawkins, member of the Plainfield, Ind. Meeting died suddenly on Sept. 27, aged 55. The son of John A. and Osie P. Hawkins, he was born in Hendricks County, Ind., May 22, 1903 and spent nearly his entire life in that area, much beloved by neighbors and friends. On December 24, 1925 he was married to Wavie Scott. He was greatly concerned for the underprivileged. especially children, took a keen interest in Indian work and was always ready to give help when needed.

Haworth—Dayton D. Haworth, Friends minister. Feb. 10 at his home in Newberg, Ore., aged 79. He was born at Dana, Ind., and married Emma Golden there on Sept. 19, 1900. He had lived at Newberg since 1925. Surviving are his wife, two daughters, Orpha Nusbaum of Portland, Ore., and Gladys Monger of Roseburg, Ore., one son. James. of Eugene, Ore., five grandchildren and one sister. Services were at Newberg Friends Church, Charles Beals and Charles Haworth officiating.

Hockett—Lena May Palmer Hockett, at Newberg, Ore., Dec. 2, 1957, aged 70. Born at Sycamore, Ill., she was married to Clarence Palmer in 1904 at DeKalb, Ill. who preceded her in death on Nov. 26, 1951. On Dec. 24, 1953, she was married to J. Lamar Hockett, who survives. Other survivors include two

daughters, Mable Ommen of Nampa, Idaho and Portia Mardock of McMinnville, Ore.; four sons, George of Portland, Ore., John R. and Robert A. of Nyssa, Ore., and Clarence L. Palmer of Dallas, Ore., besides two sisters and 15 grandchildren. Services at Newberg, Charles Beals and Charles Haworth officiating.

Jones—Laura E. Jones, on Sept. 7, 1958, in Lawrence, Kansas, a member of the Durham Friends Meeting in Maine, aged 78. Born on September 16, 1879, the daughter of Edward F. and Elma C. Hoag of Lawrence, Kans., she went east to live and on July 20, 1916, married Harvey Jones, Friends minister at South China, Maine. Since his death she has lived with her daughter, Lucile Jones Davis, who lives in Lawrence, Kansas. She was an able assistant to her husband in the meetings he served—among them South China, Parsonsfield, Gonic, Durham and Amesbury. Laura Jones was for many years a teacher in the Bible School, a regular attender at New England Yearly Meeting, where she served on several committees. Her deep and loving interest in missions inspired others to greater contributions. A memorial service was held after the manner of Friends at South Durham Meetinghouse, September 17th. Arthur Jones and James Coney were ministers present. Burial was in Lunt Cemetery, Brunswick, Me.

Moon—Walter S. Moon, a birthright Friend, on Oct. 28, at the Masonic Home in Franklin, Ind., following a long illness, aged 78. A native of Hendricks County, Indiana, he was born and grew up at Amo, the son of William K. and Sarah E. Moore. In 1894 he was married to Alda K. Cosner, who died ten years ago. Surviving are two sons, LaRue Moon of Plainfield, and Wilbur Moon of Maxwell, Ind.; three grandchildren and three great-grandchildren.

Van Blaricom—Ida Woods Van Blaricom, at Newberg, Ore, Feb. 21, aged 82. Born near Knightstown, Ind., in 1876, she was a faithful member of the Newberg Meeting nearly 65 years, serving long as chairman of the Ministry and Oversight. Surviving are one sister, Ione Hale of Newberg, several nephews and nieces. Services were at Newberg, Charles Beals and Levi Pennington officiating.

Willcuts—Otis Willcuts, on April 26, at Newberg, Oregon, aged 67. Born in Iowa in 1881, he was married to Asenath McNichols at Burr Oak, Kans., in 1904. He was a member of the Friends Church of Bell, Calif. Survivors include three daughters, Mrs. Lynn Lockett, Greenleaf, Idaho, Helen Willcuts, and Arlene Willcuts of Newberg; three sons, Merl of Greenleaf, Clark of Nampa, and Jack of Newberg; and one sister, Lou Ward of Raymond, Washington. Funeral services were at Newberg, Nathan Pierson and Charles Beals officiating.

Local Meeting Directory

ARIZONA

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write Julia Jenks, 2146 East 4th Street, Tucson. Main 3-5305.

CALIFORNIA

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Berkeley, California — Friends Memorial Church, Fulton St. at Channing Way. Morning Worship, 11:30 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thorwall; As—Ashberry.)

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45. Worship 11 and 7:30, C.E. 6:30. Prayer Mtg. Wed. 7:30. Glen and Mildred Rinard, Pastors. Phone PArkview 5-2634.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Homer Vail, 620 E. 9th St., Interim Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Roy Knight, Minister, Richmond 70716.

Pasadena, California — First Friends Church: 2540 E. Orange Grove Avenue, 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Whittier, California — East Whittier Friends Church. 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 7:00, Prayer meeting 7:30 p.m. Wed. Charles S. Ball, Minister, 15921 E. Russell St. Phone OWen 1-3124.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's groups 7:00 P.M. Office address, 310 E. Philadelphia St., W. Marvin Gilbert, Clerk; Harold Walker, Minister. Phone 43-467.

Yorba Linda — 4842 Main St., S. S. 9:30; Worship 11:00 a.m. and 7:00 p.m. Prayer meetings Wed. 7:00 p.m. Pastor Paul Shugart. Phone LAkeview 8-7047.

CANADA

Montreal Quebec. — Meeting for Worship every first day. 11:00 a.m. at the Y.W.C.A. 1355 Dorchester Street West.

Toronto, Ontario—Meeting for Worship every first day, 11:00 a.m., 60 Lowther Ave. (North from cor., Bloor and Bedford. First Day School same. Friends welcome at all times; for overnight, write in advance.

COLORADO

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m., and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado — Friends Meeting (Five Years Meeting) Sunday 10 a.m., Meeting for Worship and Study. Katherine Honold, Clerk, 4720 West 35th Ave., Ava C. Maris, Correspondent, 4128 Grove St.

CONNECTICUT

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane. West Hartford.

FLORIDA

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk, Chas. T. Moon, Church address.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 116 Florida Union.

Jacksonville, Florida — Meeting for worship and First-day school at 10 a.m. Y.W.C.A. Board Room. Phone EVergreen 9-4345.

Palm Beach, Florida—Meeting for Worship, 10:30 a.m. 823 North A St., Lake Worth, Fla.

Orlando — Winter Park, Florida — Worship, 11 a.m. in the Meeting House at 316 East Marks St., Orlando; telephone MI 7-3025.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

ILLINOIS

Chicago, Illinois — Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block East of Ridge Blvd., Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois — Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western; Phone Hilltop-58949. Bible School 9:45; Worship 11:00. John Fletcher, Minister 10729 S. Maplewood Ave. Phone BEverly 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago — The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting 7 p.m. every first Friday. Telephone BUtterfield 8-3066.

The American Friend Local Meeting Directory is open to all Friends Meetings. The cost is low, just 10c per line per issue. Meetings wishing to be included in the Directory may send desired copy to The American Friend, 101 Quaker Hill Drive, Richmond, Ind.

Downers Grove, Illinois — Downers Grove Monthly Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Coonley School, 1400 Maple Avenue. First day school 10:30 A.M., joins meeting for fifteen minutes.

INDIANA

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Bloomington, Indiana—Meeting for Worship and First Day School (kindergarten) at 11:00 a.m. m., Study and Discussion, 10:00 a.m., in the Indiana School of Religion Building. Union and Seventh Streets. Hazel Smith, Clerk, 1600 East Hillside Drive. Phone 9688.

Carthage—Friends Church. South Main St. Bible School 9:30 a.m.; Morning Worship 10:30 a. m.; Robert A. Shockney, Minister.

Carmel—Friends Church, Corner of Third St., and Rangeline Road; Meetings for Worship, 8:30 and 10:30 a.m. Bible School, 9:30 a.m. Youth Meetings, 5:00 and 7:30 p.m. Midweek Meeting, Wednesday, 7:30 p.m. Keith H. Kirk, Minister, Phone VIctor 6-2066.

Evansville, Indiana — Unprogrammed meeting for worship. First-days, 10:45 a.m. YMCA, 205 N. W. 5th. Call Herbert Goldhor, H. A. 5-5171, after 6:00 p.m. G. R. 6-7776. All Friends welcome.

Fort Wayne, Indiana—Unprogrammed meeting for worship. First days, 9:30 a.m. Y. W. C. A., 325 W. Wayne. Call Beatrice Wehmeyer E-1372. All Friends welcome.

Indianapolis—Irvington Friends Meeting, 23 S. Ritter Avenue. Meeting for Worship and Church School, 10:30 to 11:30 a.m. Francis O. Reisinger, Minister. For information call: Me. 2-7724.

Indianapolis, Indiana—First Friends Meeting, 3030 East Kessler Boulevard. 9:30 Sunday School, 10:45 Meeting for Worship. Ern T. Elliott, Minister. Ruth Day, Minister of Christian Education. Phone, Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Allen Reynolds, Minister.

Knightstown—Friends Meeting, East Brown St. Bible School 9:30 a.m. Worship Service 10:30 a.m. Byron Leaser, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Lafayette—Farmers Institute Friends (10 mi. S.W. of Lafayette); Sunday School—9:30 a.m.; Worship Service—10:30 a.m. Keith Kendall, pastor, 220 Pierce St., Ph. 3-4121.

South Marion Friends at 38th and Harmon Streets. Bible School 9:30 a.m. Morning Worship 10:30. Evangelistic Services 7:30 p.m. Prayer Meeting, Thursday 7:30 p.m. Isaac Phillips, Pastor.

Mooresville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30. Mid-week Meeting, Thursday 7:30 p.m. Mark Shugart, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets, Sunday School 9:30 a.m. Morning Worship, 10:45 a.m. Richard Newby, Minister, 2403 Ethel Ave. Phones: ATlas 2-5674 (home), ATlas 8-5680 (church).

New Salem, Greentown, R. R. 1, Phone Market 8-3324. It is located two miles south west of Greentown.

Plainfield—Friends Meeting, East Main Street on U.S. 40, 12 miles west of Indianapolis. Two Meetings for Worship, 8:30 a.m. and 10:30 a.m. Church School, 9:30 a.m. Ruth Milhous, Clerk, 507 E. Main; D. Aldean Pitts, Minister, 432 E. Main; Office Phone, TErrace 9-6490.

Richmond—First Friends Meeting, E. Main and 15th Streets. Church School 9:15. Morning Worship 8:30 and 10:30. David Castle, Minister; Marie Ferguson, Minister of Education.

Richmond—West Richmond Friends Meeting, 7th and West Main, Sunday School and Forum 9:15 a.m.; Meeting for Worship 10:30 a.m. R. Furnas Trueblood, Minister.

Spiceland—Meetinghouse on W. Main St., 2 m. north of U.S. 40 on state rd. 3. S.S. 9:30 Worship 10:30 Earl P. Prignitz, pastor.

IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister Phone AM 26221.

Des Moines, Iowa—Des Moines Valley Friends Meeting, Unprogrammed Worship 10 a.m. Classes 11 a.m. 2920—30th St., South Entrance CRestwood 7-2738.

West Branch—Hoover's birthplace; 10 miles east of Iowa City. Church School 9:30 a.m.; Worship 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita, Kansas — University Friends Church, University Avenue at Glenn, Bible School, 9:45 a.m., Meeting for Worship, 11:00 a.m. and 7:00 p.m. Junior Hi-C.E., 5:00 p.m. High School College Fellowship, 6:00 p.m. Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, Norman Huff and Lela Gordon. Office phone, AM 2-3373.

KENTUCKY

Louisville, Kentucky — Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street — Phone TWinbrook 5-7110.

MAINE

Portland—83 Oak St. Sunday Meeting for Worship and Bible School at 10:30 a.m.

MARYLAND

Adelphi—Near Wash., D.C. and Univ. of Md. Clerk, R. L. Broadbent, JU 9-9447.

Sandy Spring—Friends Meeting, 13 miles north of Washington, D.C.

MASSACHUSETTS

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 a.m. Telephone TR-6-6883.

Lawrence, Massachusetts — Friends Meeting, 45 Avon Street. First Day Bible School 10:00 a.m., Meeting for Worship 11:00 a.m., Monthly Meeting every first Wednesday at 7:30 p.m. James Toothaker, Minister, 17 Westford Street, Saugus, Mass. Tel: Saugus 8-2023 W.

New Bedford, Massachusetts—Corner of Seventh and Spring Streets. Meeting for Worship on First-days at 11:00 a.m.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorrento S. S. 10:15. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA. Woodward at Winona. Visitors telephone Townsend 5-4036.

Kalamazoo — Unprogrammed Meeting for Worship 10:00 a.m. Discussion 11:00 a.m. Sunday School 10-12. Meeting House 508 Denner. Visitors call FI 9-1754.

Traverse City, Michigan — Traverse City Friends Church, corner of Fifth and Oak Streets. Ellsworth Runyon, Minister.

MINNESOTA

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South, Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Harold N. Tollefson, Minister, 4421 Abbot Ave., So. Phones WA 6-9675 (Res.) WA 6-6159 (Ch.).

MISSOURI

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:30 a.m. and 7:30 p.m. at 306 W. 39th. Vsiting Friends welcome. Call Ha 1-8328.

St. Louis, Missouri — Unprogrammed, 2539 Rockford Road, Rockhill, Missouri (suburban St. Louis). First-day meeting, 10:30 a.m. Monthly Meeting for business, second First-day following pot luck at noon. **Clerk, Albert Ley**, W down 3-6418.

NEW JERSEY

Montclair—289 Park Street, First-day school 10:30 a.m., Meeting for Worship 11 a.m. (July-August 10 a.m.). Visitors welcome.

NEW YORK

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany 3-62-42.

Gasport — Friends Meeting. 10:00 Sunday School, 11:00 Morning Worship.

NEW YORK CITY—Meetings for worship First days 11 a.m. (Riverside 3:30). Telephone GRamercy 3-8018 about First Day Schools, monthly meetings, suppers, etc.

Manhattan: at 221 East 15th St.; and at Riverside Drive & 122nd St., 3:30 p.m.

Brooklyn: at 110 Schermerhorn Ave., and at corner Lafayette & Washington Ave.

Flushing: at 137-16 Northern Blvd.

Riverhead, Long Island, New York — Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverside, New York. Clerk, Edwin Prellwitz. Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road, Clerk; Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

NORTH CAROLINA

Farmer—Science Hill Friends Meeting. Bible School 10 a.m. Meeting for Worship 11 a.m. Midweek Meeting Wednesday, 7:30 p.m. Joseph E. Moorfield, Minister.

Greensboro, North Carolina—First Friends Meeting, 2100 Friendly Road; Bible School 9:45; Morning Worship 11:00; Wednesday evening worship 7:30; Robert M. Jones, Minister.

Greensboro, N. C.—Spring Garden Friends Meeting, 1608 Spring Garden St. Bible School 9:45; Meeting for Worship 11:00 and 7:30 Midweek Meeting Wed. 7:30. Leslie N. Winslow, Minister.

High Point—Springfield Friends Meeting, 555 Springfield Road; Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F. 6:30; Mid-week Meeting, Wednesday, 7:30; Byron A. Haworth, clerk, phone 6-8522; David O. Stanfield, minister, phone 8-8198.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane. P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Mount Airy—Friends Meeting, South Main at Wilson: Bible School 9:45; meeting for worship 11:00; F.Y.F. 6:00; Midweek Meeting 7:30 Wednesday evening. Howard B. Yow, minister.

OHIO

Cincinnati—Friends Meeting: 2910 Eden Ave. (near University Ave., four blocks east of Vine St.) First-day School 9:45 a.m.; Meeting for Worship, 11:00 a.m. Pastoral Minister: Don Stanley, "Eldonhill," 876 Lafayette Ave. Phones: MU 1-6528 (res.) or UN 1-0739 (office). Clerk, Ruth G. Tuttle, 903 Ellison Ave., Phone: EA 1-2619.

Columbus, Ohio — Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a.m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Toledo, Ohio — Unprogrammed meeting for worship. First-day, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

West Milton, Ohio — Friends Meeting, Bible School, 9:30 a.m.—Worship, 10:30 a.m. No. Main at North St., Valentine Krumm, Pastor.

OREGON

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting. Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

Portland, Oregon—First Friends Church, S. E. 36th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting Wed., 7:30 p.m. Foster or Hawthorne Bus. to S. E. 35th Place. Gerald W. Dillon, Minister, Phone BElmont 4-3107.

PENNSYLVANIA

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

TENNESSEE

Memphis, Tennessee — Unprogrammed meeting for worship at 9:30 a.m. Clerk, W. Waddy Oursler Jr., 4495 Tall Trees Drive, MU 3-3813

TEXAS

Dallas, Texas—Meeting for worship Sunday 10:30 a.m., 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Richmond, Virginia — Friends Meeting, 4500 Kensington Ave., Worship 11 a.m. Bible School at 10 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

WASHINGTON

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9983. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

WASHINGTON, D. C.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship, First-days at 11 a.m. First-day School at 10:30.

HAWAII

Honolulu, Hawaii—Friends Meeting House 2426 Oahu Avenue, Honolulu. Telephone 999447. Meetings for Worship Sundays, 10:15 a.m. Children's Meeting 10:15 a.m., joins meeting for fifteen minutes. Monthly Meeting every 2nd Thursday at 7:00 p.m. Clerk: Christopher Nicholson.

PUERTO RICO

San Juan, Puerto Rico—Meeting for Worship second and last Sunday 11 a.m. at Evangelical Seminary in Rio Piedras. Visitors call 6-0560.

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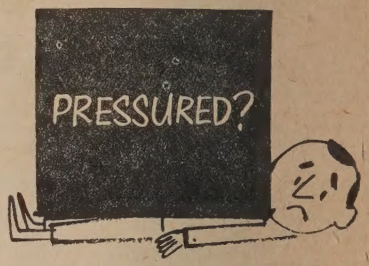

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